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THE CHRONICLE

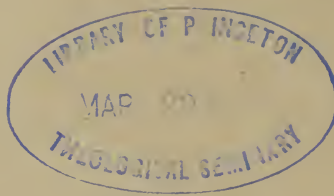
OF THE

LONDON MISSIONARY SOCIETY



1914

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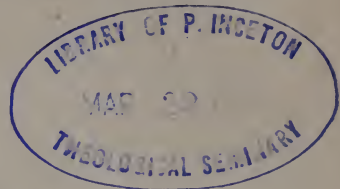


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THE . . .

Chronicle

OF

The London Missionary Society

EDITOR: BASIL MATHEWS, M.A.

L.M.S.
Hospital Week
February
8-15

God's Medical Missionary

With Stories of Twentieth-
Century Disciples

"God had an only Son, and He was a Missionary and a Physician."—LIVINGSTONE.
"He sent them [His Disciples] forth to preach the Kingdom of God and to heal the sick."

WHEN our Lord expressed His Divine compassion through His healing Touch, He established the eternal and natural connection between healing and the preaching of His Word.

**His Touch has
still its Ancient
Power**

His first missionary command to His disciples was "Go, preach, heal," and our share in the glad obedience which His disciples must always give to that command lies in and through our Society, which *does* go and preach and heal—the Society to which we, therefore, give happy allegiance.

**From Livingstone
to Chinese
Graduate**

We dare not even begin to describe the foul horrors and unspeakable agonies which, through lack of the love and knowledge which our Christian heal-

JANUARY 1914

ing carries, make the "dark places of the earth, full of the habitations of cruelty."

From Livingstone, making a way into unknown Africa—not with the muzzle of his rifle, but as God's healer—and Lockhart melting the granite rock of China's

impenetrable reserve with the warm fires of a pioneer doctor's enthusiasm, down to the brilliant array of young Chinese graduates from Union Medical College, Peking, going out into medical mission work, down to the last new Indian recruit dispensing in the stations of our South Travancore Medical Mission, the whole story has been one in which hearts have been opened, the suspicions of the timorous allayed, lives redeemed, agony turned to joy, disease to health, and the loving enthusiasm of the healed for their Great Physician awakened.



V. DANIEL (CHRISTIAN ASSISTANT AT NEYOOR HOSPITAL) AND HIS CHILD



THE LONDON MISSIONARY SOCIETY'S HOSPITAL AT NEYOOR

The Little Shed and Splendid Hospital

The range and variety of this medical work runs the whole gamut, from the little shed-dispensary in a village, visited at intervals by the missionary doctor or his assistants, up to the great hospital, like those at Neyoor and at Peking, with brilliantly qualified doctors and the finest equipment that science and sanctified skill can create and use, and the college in which Asiatic students are trained to carry on for themselves and their own people the healing ministry which was first introduced to them by the Christians from the West. And then we have the joy of finding these men of Asia in the forefront of the fight with plague in Manchuria or risking their lives in the Red Cross work in the Revolution at Hankow.

The wonderful ways in which the work penetrates to distant cities and villages far beyond the immediate reach of the doctor could be illustrated from a hundred stories that are before us. The divine infection of their spirit may be summed up in the statement recently made by a North Indian missionary that, on his evangelistic tour, he found that the welcome and understanding given to his preaching by the people increased precisely in proportion to his nearness to the working area of the hospital and its dispensaries.

The Gratitude of those Healed

The gratitude of those who are healed is shown by the fact that, as Dr. Bentall, late of Neyoor, writes :

“Medical missionaries are offered large plots of ground as a hospital site, gifts of stone, timber, and money for the erection of the hospital by the wealthy members of the heathen communities. One of the finest Mission Hospitals in India was erected entirely by the gifts of wealthy Hindus, and so lavish are their gifts in expression of their gratitude that, although they fully realise the prime object of the hospital work, a sum is being accumulated by them for its perpetual endowment. Not a few of the mission hospitals are entirely self-supporting and carrying on their work independently of financial assistance from the home society, and when this is so it is due to the action of the wealthier people in the neighbourhood of the work. In view of the great difficulty in financing the missionary enterprise, and also in view of the abundant criticism to the effect that the natives should help themselves, this is an immediate result of medical missions not to be forgotten.”

One Old Man

Every patient is the centre of a circle of influence.

“Look at yonder old man,” says Dr. Bentall. “He comes from a village on the

other side of the mountains, and we can easily imagine what a struggle it was for him to get away from his village home. For months the question has been debated, some friends urging him to go, others to stay, until at last the great decision is made and half the village crowds to see him off, doubting if they will ever see him again. He is about to return home cured. He has been with us for six weeks. He has got an intelligent grasp of Christianity, though he has made no definite profession of conversion.

"Try and imagine his reception at home. How they will crowd round him as he re-enters that little village. 'How much did they charge you?' 'What kind of medicine did they give you?' 'Did they beat you?' 'What kind of people are those white folk?' 'Did they take your eyes out?' and a hundred and one similar questions will be hurled at him. See him as the weeks go by gathering the men around him after the day's work, and passing on the teaching which he himself received, and try if you can, and measure the influence which that one old man will exert on behalf of Christianity. Each patient the centre of a circle of Home influence."

The Saintly Old Worker, Lois

"He has got an intelligent grasp of Christianity." How? It has been given by the steady telling of the story of Christ by the Indian workers in the hospital. On the women's side, for instance, we have such a life-work as that of the saintly old Biblewoman, Lois, who, summing up her twenty-six years of work passing from bed to bed in the hospital, says:

"I rejoice in God that, as a result of my Gospel work, some families and individuals who had been labouring under the heavy yoke of the devil were reclaimed, and they all embraced Christianity and received baptism in the hospital itself.

"Now, as my health is declining, I wish

to retire from service. I therefore tender this my resignation and pray you kindly accept it."

The Hard Crust of Caste

This influence is like the ploughing up of the soil in preparation for the great Christian harvest. And, in that preparation, no agency has secured more amazing results than the Medical Missions. Indeed, if preaching is the sowing of the seed, and education the cultivation of the sapling, the work in our hospitals and dispensaries is the first process of all the



INTERVIEWING OUT-PATIENTS AT NEYOOR HOSPITAL

Last year 106,941 out-patients were treated at the hospital and its branches.

breaking up of the hard soil and the preparation of it for the seed.

In India the surface of the ground is the hard crust of caste, and sickness more than any other agency makes the proud caste man reluctantly put aside both caste and creed to secure healing at the hand of a Christian. Let us look closely at one example.

THE WORK IN NEYOOR *

Perhaps in the whole world there are few more astounding pieces of widespread

* Dr. Davidson, now in charge of the Neyoor medical work, contributes an article to a booklet, "Dedicated Science," which will be published on January 20 (4½d. post free).



needs. This same mission shows a record of over 9,000 operations for the last year, showing the magnitude of its sphere of influence.

The Range of Influence

To tour the hospitals and branch dispensaries of its great work we should need to make our way by backwater, on board the *Wallum*, through the narrow canal, under its subterranean channels, into its large and peaceful lakes, then travelling by cycle and ferry, in bullock "bandy" and on foot, through rivers in flood, through jungle and over hills, to villages and towns where we should see the cleansing and healing work being carried forward.

The range of the work in sheer extent is simply wonderful. A growth that is almost incredible, if it were not so exactly recorded, has taken place between 1862, when the hospital was founded, and now. It is shown in the following statistics:

PATIENTS ARRANGED ACCORDING TO RELIGIOUS SECTS

1862

Protestant Christians.	Hindus.	Roman Catholics.	Moham-medans.	Syrian Christians.	Total.
1,243	997	315	74		2,629
1912					
31,353	67,208	7,330	3,686	1,095	110,672

healing than the mighty operations of our largest Medical Mission—that of South Travancore in South India, from which the story given above comes. It centres around the great Neyoor Hospital. Our map shows the branches of this Medical Mission, which, as will be seen, spread over 100 miles between Quilon and Cape Comorin.

To-day we find there a fully developed Medical Mission consisting of a central head station with its large and fully equipped hospital, its staff of nurses and nursing school, its Leper Homes for males and females, its Orphanages for little children, its Medical College for the training of the Indian Christian Youths, and its Branch Hospitals scattered over the surrounding country, manned by the men who have passed through the Medical School at the head station.

With a system such as this over 110,000 patients are dealt with in a year, more than two-thirds of which immense number are non-Christian, and the bulk of whom would probably never have come into touch with Christianity outside of hospital

The variety is not only in the difference of city and village, fine hospital and meagre dispensary, but in the people affected and the direction that the influence takes.

The High-caste Magistrate shakes Hands

One morning a student from one of the lower castes was giving the Gospel address in a large Indian hospital. Seated near him was the local magistrate, a Bachelor of Arts, a caste Hindu. When the address was over, which was a simple exposition of the parable of the Good Samaritan, the magistrate shook hands with the student, thanked him for his lucid exposition, and made one or two suggestions whereby the idiomatic rendering of his illustrations might be made to appeal more forcefully to the higher-caste members of the audience. To those who understand the East this speaks volumes. The hand-shake of the high with

the low caste, all that is involved in an expression of gratitude, for an address such as that was, and, most surprising of all, suggestions whereby it might be rendered more useful, are matters of immense astonishment.

If it had not been for the influence of Christian education and for all the benefits which that magistrate himself had received in the hospital he would have driven that same student from his presence as a source of pollution, would have denounced his teaching and have taken means to undermine all its possible influence.

On the other hand, we have a whole community drawn under an influence that simply revolutionises the village.

Here is a village of silk-weavers. The whole community attending church on Sunday, their temples closed down, their caste broken, and we are told that, years ago, one of their members was a patient in a neighbouring hospital. He was taken through the Gospel of John in the evenings of his sojourn there, returned to his village, gathered his fellow caste-men night by night until they, like him, had become fascinated by its story and attracted by the charm of Christ's personality and convinced by that mysterious power, the Holy Spirit, that this was the fulfilment of their unexpressed ideals, and now the whole village is quite Christian, which means that there is no idol worship there, scarcely any recognition of caste, and that a small number from amongst them are already baptized and admitted as members of the Christian Church, while others are rapidly being added to their numbers.

The Betel-chewing Indian

The betel-chewing Indian is being operated on to remove the cancer that results from his habit; and in the hours of his recovery he is taught how foul is the habit into which he has fallen, and a new and splendid Example is placed in front of him.

The Proud Owner of her First Boy

We find, also, the hideous and unspeakable conditions under which poor Indian children are born into the world alleviated and the mothers freed from their needless horrors and terrors, and placed under the tender and cleanly care which is the will of Him who came to uplift motherhood and to bless children.

This maternity side of the work is at once the most moving and the most incalculable of all in its influence. Here is

the story of one of the patients of the Neyoor Hospital as told by Dr. Bentall:

"Yes, 'twas Sunday morning, the place was quiet and no work going on, and I took a quiet run round the beds by myself without the staff. I had done and was going on when I thought of the woman in the 'Maternity Ward.' 'Ah, she'll be going home to-morrow. I'll say good-bye to her.'

"Let me tell you about her. Four men came to the bungalow one day urging me to go and see a woman with fever, a descendant of royalty—an Indian aristocrat, if you will, living with her husband's people in a country mansion. She has been married little short of a year, and her condition was grave, and I urged them to bring her to hospital: the idea was rather a shock!

"Such a swell! such strict caste people! Eventually, however, after promising to rent them a room for their men-folk to stay in the hospital too, and to give her a private ward, they practically took up their home and came—pots, pans, foods, servants, etc. The fever abated under treatment, and the young mother became the proud owner of her first boy.

"To her then I came and found her and her old mother alone.

"Well, to-morrow you go home in good health and with a fine boy. Are you not happy?' said I.

"The old lady, with a fine, happy look, replied, 'Yes, we are happy, very happy, and especially so because since coming here we have learnt of the new God who loves us.'

"'What have you learnt about Him?' I asked.

"'That His Son Jesus Christ loved us so much that He gave Himself as a Sacrifice for our sins, so that now we needn't offer any more sacrifices to the gods.'

"'How will you manage when you go home to-morrow; if you don't daub yourself with the sacred ashes, what will your men say?'

"'Oh, they won't mind, because for a long time they've thought a lot about Christianity. They've often been to this hospital and heard all about it. Father-in-law gave a lot of land to the mission years ago,' said the old lady.

"'Well, if one of the Biblewomen comes to your house will you let her in to read to you and teach you more?'

"'Most gladly.'

"I had a little more talk and a prayer, and said good-bye.

"And so they went back into the old heathen home of their ancestors, where the Sun of Righteousness was beginning to scatter the darkness, to bring up a boy under the teaching of Christianity, whom as he grows up may by God's grace be one of the future 'high castes' who shall in the days to come acknowledge a Divine Brotherhood in Christ."

Christ yearns to heal them and would stretch out His hands to touch them.

Our doctors and nurses are His hands,
Through them "His touch has still its ancient power."

L.M.S. Hospital Week February 8-15

Notes on Organisation

IT has been decided to give to the week of Thanksgiving, Prayer, and Self-Denial a definite object of interest and support, and the Medical Missions of the Society have been chosen for this purpose.

There is no reason why every one of our churches should not take up in some way this Missionary Hospital Week, on the dates named if possible, or on some other suitable occasion. Medical Missions carry so convincing a message to all who are blessed with the instinct of human pity, that we may surely anticipate a striking response to this form of appeal.

The sum spent by the Society for its medical-missionary work approximates to £16,000 per annum. We are attempting to raise the whole of this sum in connection with our L.M.S. Hospital Week. Much careful planning is required, and special work called for in order to make this accomplishment possible. Where it is widely organised this appeal may be made to supplement effectively the Special Campaign of the Society for 100,000 new and regular subscribers to its existing work.

Our workers in the churches are urged therefore to—

1. Get a few interested and effective persons together in every L.M.S. centre, including a doctor where possible, to form a committee in order to carry through the plans for the successful observance of the week.

2. Make a careful study of the probable constituency for this appeal, remembering that many may be found to give to this

This splendid work of ours—of Christ's—in Asia, Africa, and the Islands—with its opportunities that stagger the imagination, its power to relieve agony, to bring joy and the roundness of health to the drawn faces of children, and to save motherhood from unnecessary and unspeakable torments, calls for every strength that we can offer to it of gift, of prayer, and thought, and money.

special object who are not regular supporters of the general missionary enterprise.

3. Plan for special attention to be given to the subject at the right time in (a) all the churches, (b) the departments of the Sunday School, (c) all Young People's Organisations, (d) Mothers' Meetings, Sisterhoods, Brotherhoods, and Adult Schools and Classes. Arrange some special meeting in connection with this during the week. Get your local doctors to endorse the appeal and to speak in support of it if possible.

4. Write to us at the Mission House for literature, and see that it is well circulated in advance of the date of the week to be observed amongst all sections of the probable constituency. Secure a number of special collecting-boxes, and distribute them in likely places, surgeries, dispensaries, shops, factories, schools, etc., as well as in households. Utilise the services of scouts, boys' brigades, etc., in support of this work.

5. Seize the occasion thus presented for bringing the humanitarian work of Christian missions to the attention of those who are but vaguely interested in our enterprise, and those who are on the fringe of, or outside, the influences of the Christian Church.

6. Do not fail to make spiritual provision for the observance of the week by getting a number of people together to pray for the complete success of this new enterprise.

7. Arm yourself for this special service by increasing your definite knowledge of the marvellous work done both now and in the past by our L.M.S. medical men and nurses.

NELSON BITTON.

The following materials are provided, and others are in course of preparation:—

Publications for the L.M.S. Hospital Week

- ***Collotype Poster in 2 Colours**, a beautiful reproduction of the picture of Christ healing a little child, by GABRIEL MAX, 20 in. by 30 in. 10s. per 100; 50, 5s.; smaller quantities, 2s. a doz., or 3d. each. All carriage paid.
- "Thy Touch has still its Ancient Power."** The leaflet for Adults, for use in the Week of Self-Denial, etc. Gratis.
- "The Healer of the Children."** Leaflet for Young People. Gratis.
- Boxes and Envelopes for Collecting Contributions.** Gratis.
- "Mr. Hu."** A Dialogue for Young Men, Boys' Brigades, and Scouts. 1d.; post free, 1½d.
- Order of Service for Sunday Schools.** Single copies gratis; 100 for 1s. 6d., post free.
- Stories and Recitations**, for use with the above. ½d.; post free, 1d.
- ***Programme for a Young People's Meeting.** Single copies gratis; 100 for 1s. 6d.
- ***"Hospital Scenes."** Recitations, etc., for use with the Young People's Programme. 1d.; post free, 1½d.
- "In a Panjabi Village."** An Indian Medical Dialogue for Five Girls and Two Boys. 1d.; post free, 1½d.
- "God's Medical Missionary."** Graded Lesson Notes for the use of Sunday-school Teachers. ½d.; post free, 1d.
- ***Lantern Service** (Slides and Lecture on loan only). *Bookings should be made very early.*
- "The Work of Healing."** By Mrs. JOYCE, M.D. A 4-pp. pamphlet on the L.M.S. Medical Work. Gratis.
- Handbook to L.M.S. Medical Missions.** 6d.; post free, 8d.
- ***"The Adventures of a Bullet."** Stories of Red Cross Work in the Chinese Revolution. By Rev. BERNARD UPWARD, of Hankow. Preface by Rev. JAS. KELMAN, D.D. 1s. net; post free, 1s. 3d.
- ***Pictures for Juniors.** Six Collotype Pictures and a cover, each 12 in. by 20 in., illustrative of Medical Missions, with notes. Specially good for Juniors. 1s. net; post free, 1s. 3d. Packed flat, post free, 1s. 7d.

* Ready in January.

THE CHRONICLE and NEWS FROM AFAR for February will both be Medical Mission Numbers.



"The only Doctor on the Panel"

THE kind of versatility demanded of one of our missionaries on a lonely island is indicated in the following story of Mr. Gavin Smith of Niué, acting as a medical *locum tenens*:

The Government doctor left in August, and we have not yet got a new man. I was asked to take charge of the Dispensary till a new man comes, and I have done so. It has meant dropping some of my usual work, but that cannot be helped, as the natives must be attended to medically. During the time we have been without a doctor there has been a bad outbreak of influenza, also an epidemic of infantile cholera, and for several weeks the Dispensary took up nearly all my attention. But one gets nearer the people when one is able to help them in times of trouble. We hope a new man will come soon, for there are many tasks we should like to go on with.

Mr. Gavin Smith has great ideals for a literature of Niué, and has a literary programme which would take about twenty-five

years to complete. He is at present translating the "Pilgrim's Progress," and hopes to finish the first part next year. He hopes to set it up and print it on the island. The present press, which came in the days of W. G. Lawes, is too slow for the work which it is hoped to do. The natives are giving Mr. Gavin Smith a new or second-hand one, which it is hoped to secure from a friend in England.

There are persistent and apparently justified rumours that both the Seventh Day Adventists and the Roman Catholics are to make attempts on the island.



DR. JOHN R. MOTT.—The promised article on Dr. Mott has to stand over for want of space, and will appear in a later number of "The Chronicle."

Working Internationally

By Dr. Wardlaw Thompson

The "Forward View" of the World Continuation Committee

THE Continuation Committee of the Edinburgh Conference held its third annual meeting at The Hague from November 13 to 21.

The first evening was occupied by a meeting of the Executive in preparation for the full gathering on the following morning. The last day was spent, by the gracious courtesy of Her Majesty the Queen of the Netherlands, in a visit to Her Majesty at the Palace of Loo, near Apeldoorn, to which all were conveyed by special train, where they were entertained at lunch and afterwards had a lengthened, though informal, audience of the Queen and her Consort; first collectively, when Dr. Mott and Mrs. Creighton gave addresses on the world situation in regard to missions, and the work the Committee had been doing, and then in personal conversation with individual members of the Committee. The simple and charming dignity of the royal lady, her evident acquaintance with the personal work and experience of the members of the Committee, and her interest in missions, impressed every one. On the first morning of the Conference a very cordial and sympathetic message of welcome from the Queen had been received, and the final interview confirmed and deepened the impression it produced that the Throne of Holland, in bygone days the great bulwark and head of European Protestantism, was worthily filled by one who finds personal help, guidance, and inspiration in her faith in the Lord Jesus Christ.

Of the thirty-nine members of the Committee, thirty-two were present at the meeting, the absence of the other seven being due to unavoidable causes. The personnel of the Committee is remarkable, including such prominent members of the Church of England as the Bishop of Winchester, Mrs. Creighton, the Rev. Cyril C. B. Bardsley, Honorary Secretary of the C.M.S., Bishop Lloyd of New York, one of the best-known and most esteemed members of the American Episcopal Church, Mr. Silas McBee, of New York, and Canon Tucker, of Canada. Continental writers, workers, and leaders were present, such as Bishop Hennig, of the Moravian Church, Dr. Julius Richter, of Berlin, the historian of missions, Professor G. Haussleiter, of Halle, Dr. Dahle, the veteran leader of the Norwegian Missionary Society, Dr. Karl Fries, of Stockholm, one of the best-known leaders of the Y.M.C.A., Count von Molke, of Denmark, and M. Couve, of the Paris Missionary Society. In

addition to all those were a number of the strongest and best-known representatives of the missions of the Free Churches in Great Britain and the United States—Presbyterian, Methodist Episcopal, Baptist, Wesleyan, Friends, Congregationalists, and the Rev. J. H. Ritson, of the British and Foreign Bible Society.

The generous hospitality of the Dutch hosts provided the Committee with a most sumptuous place for meeting in the Hotel Chateau Oud Wassenaer, in the midst of beautifully wooded country about five miles from The Hague. But, attractive as the surroundings were, work and not play was the object of the gathering. The whole Committee met for about seven hours on almost every day, and the intervening hours were well filled by sub-committees on various important subjects. If no other result had been obtained than personal fellowship in worship and in intimate talk, the time of the Committee would not have been wasted as a means of helping forward the true spiritual unity of Christendom. One of the most distinguished members of the party frankly said, towards the close of the proceedings, in the course of a somewhat warm discussion, that when the Committee was formed he had felt considerable hesitation on ecclesiastical and other grounds in consenting to join it, but that now he knew no Committee with which he had been connected separation from which would cause him so much regret. The intervals for devotion, in which the prayers of the company were led in various languages and by men of very different religious communions, were felt to be a means of grace to all.

Sectional Committees had been at work throughout the year dealing with a number of large subjects closely related to all foreign-mission work, such as the Survey of the Partially Occupied and Wholly Unoccupied Portions of the Mission Field, The Moslem Question, Education in the Mission Field, The Native Church, Medical Missions, Unity and Co-operation, Preparation of Missionaries at Home and on the Field. Reports on the progress in the consideration of these subjects were submitted and called forth much interesting and profitable discussion, though it is very difficult to convey in a few words any adequate impression of what the inquiries have involved, what they have so far resulted in, or what they are aiming at. Perhaps one or two illustrations of what is being done may help

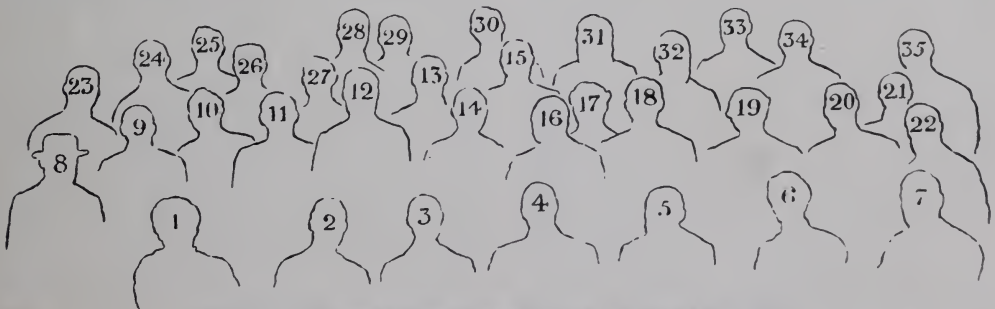


friends to realise the extent and importance of the work which is being carried on.

The Committee on Education in the Mission Field is divided into two sections. The American Section has for its field of inquiry the Far East, including Japan, Korea, China, the Philippines and Siam, and the Near East, including Turkey, Arabia and Persia. It has set itself to the task of collecting information on every question relating to education, especially education connected with missionary societies in these great fields. This information is being classified and catalogued as it is obtained. A series of maps is being prepared showing the location, character, grade, and auspices of all missionary schools in the regions assigned to them. The purpose of this information is to enable the American Section to study the

work in its territory to the best advantage, to advise those who consult them, and to prepare statements that may arouse interest in Christian education on the foreign field. So voluminous and so valuable is the information already gained, and so wide is the field which has yet to be investigated, that the Committee has found it advisable to run an office in New York and to employ an office secretary for the purposes of its work.

Again, the Committee on the **Relations of Missions and Governments**, which is presided over by the Hon. N. W. Rowell, K.C., Premier of Ontario, but which has its main centre in Great Britain, has had to discuss such questions as the advisability, or otherwise, of asking Governments to instruct their officials in the Colonies and Consuls



WORLD CONTINUATION COMMITTEE AT THE HAGUE, 1913

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|----------------------------------|------------------------------------|------------------------------------|
| 1. Mrs. Creighton. | 13. The Rev. J. H. Ritson. | 25. Mr. Barber (Sec. to Dr. Mott). |
| 2. The Rev. Cyril Bardsley. | 14. Mr. W. B. Sloan. | 26. Rev. Dr. Wardlaw Thompson. |
| 3. Mr. J. H. Oldham (Secretary). | 15. Rev. Dr. Haigh. | 27. Mr. Kenneth MacLennan. |
| 4. Dr. John R. Mott. | 16. Dr. Karl Fries. | 28. Dr. H. T. Hodgkin. |
| 5. Dr. Julius Richter. | 17. Duncan McLaren, Esq. | 29. Mr. F. Würz. |
| 6. Mrs. Peabody. | 18. Rev. Dr. Barton. | 30. Mons. Couve. |
| 7. Dr. Gunning. | 19. Rev. R. P. Mackay, D.D. | 31. Rev. Dr. Dahle. |
| 8. Rev. Dr. Goucher. | 20. Rev. Canon Tucker. | 32. Rev. Prof. Haussleiter. |
| 9. Count von Moltke. | 21. Rev. J. Du Plessis. | 33. Rev. E. C. Lobenstine. |
| 10. Sir George MacAlpine. | 22. Rev. Bishop Hennig (Herrnhut). | 34. Rev. A. J. Brown, D.D. |
| 11. Rev. Bishop Lloyd, D.D. | 23. Dr. J. W. Gunning. | 35. Rev. C. R. Watson, D.D. |
| 12. Bishop of Winchester. | 24. Rev. Dr. Franklin. | |

in foreign parts to take official note of mission work and to report from time to time upon schools, hospitals, and the general results of missions. This proposal, made by a very prominent American layman, Admiral Mahan, called forth great diversity of opinion among public men, and was finally referred to the whole Continuation Committee for settlement.

These are but specimens of the kind of inquiries which are engaging the time and attention of the members of the Committee, and which are already resulting in valuable suggestion and help to those who are engaged in the work of missions.

In some respects the most interesting and inspiring part of the proceedings was the report presented by the chairman on his recent tour in the East. Last year Dr. Mott was asked by the Committee to visit on its behalf the missions in India, China, Korea, and Japan. He spent from October 1912 to May 1913 on this extended tour. Most complete and elaborate preparations had been made beforehand for the assembling at convenient places of chosen delegates of the missionaries of every society labouring in the sections of the field in order that they might confer with Dr. Mott on a very exhaustive set of questions which had been sent out to them. Eighteen of these Sectional Conferences were held, those in each country being followed by a General Conference in that country—that is, in India, China, and Japan. Dr. Mott was able to say:

“Never before have the great questions involved in the establishment of Christ’s kingdom upon earth been discussed by so representative and influential a company of leaders of the Christian forces throughout the non-Christian world, nor has there ever been such an expression of united judgment and desire on the part of workers of the various Christian bodies.

The Findings of the Conferences have been gathered in a substantial volume of nearly 500 pages, which will be for all missionary societies an invaluable collection of facts and opinions on all the most important subjects connected with missionary work. One very interesting and important result has been the formation in India, China, and Japan of Continuation Committees among the missionaries. These are not in any

sense branches of the Edinburgh Continuation Committee or organically connected with it, though they are carrying on inquiries in their own fields on lines similar to those laid down for the Continuation Committee as a whole. The stimulus given to efforts for the consolidation, the co-ordination, and in some directions the unification, of mission work has been very great. The cost of this expedition of the chairman, including the expenses of all the delegates to the Conferences, and of the Report of his tour, was entirely met by the generosity of a few wealthy friends of missions.

It will probably occur to some that a Committee taking upon itself the responsibility of such lines of inquiry and becoming the mother of similar organisations in all parts of the mission field is in danger of finding itself in a position in which it may dictate to missionary societies or take action without them. Some have feared lest it might become by degrees a central clearing-house and supreme Committee of management and control which would dominate all missionary operations in the efforts to harmonise and help them. This danger has been foreseen, and was referred to in the discussions at The Hague. Already a disposition has manifested itself in various quarters to appeal to the Continuation Committee for its help, apart from the missionary societies or behind their backs. It was felt to be advisable, therefore, to consider more clearly its relations to all missionary bodies, and, finally, a very clear decision was arrived at that its function was not to operate apart from the missionary societies, but through them, and as asked by them, and that it was beyond its province to deal with questions and appeals which were already beginning to come to it as an independent organisation. What might have proved a serious cause of difficulty and disunion was thus removed. The members separated when their work was over more closely knit together in personal faith and fellowship and rejoicing in the privilege conferred upon them of being permitted in this way to help to the fuller development and the more wise and thorough carrying out of a work, the vastness, the complexity, and the glory of which is seen to grow greater with ever-increasing knowledge of its details.

WIDOWS AND ORPHANS AND RETIRED MISSIONARIES

The special annual collection for this Fund is usually taken at the Communion Service on the first Sunday in January.

The Hopes of the Board

A CHEERFUL note of expectant hope (combined with the resolution to do everything possible to quickly gather in the remaining half of the Hundred Thousand Pound Fund) marked the sittings of the Board of Directors on Tuesday, December 9.

This hopefulness was so strong that the committee which has made arrangements for the Anniversary in May informed the Board that that meeting might be one of special thanksgiving for the raising of the whole sum of £100,000—a result which it will be remembered was only considered possible to have accomplished by March 1915.

Appeal and Income

It was recognised, however, that although £58,000 had been raised, the second half is more difficult of achievement than the first. Great emphasis was therefore laid on the need for united, swift, and continuous action during the coming four months both in regard to the Special Appeal and the increase of general income. The Board also emphasised the great opportunity created by the concentration of the Self-Denial Week (February 8-15, 1914) on the medical work under the title of "The London Missionary Society Hospital Week." It is hoped to raise £16,000 in that week, in place of the £2,000 secured from the equivalent week last year, and a very varied literature for all types of people is in preparation; while plans for approaching churches, Sunday schools, young people's organisations, men's meetings, etc., are being elaborated. This £16,000 would cover the total cost of the medical missions of the Society in the world—the gross cost is very much in excess of this, but nearly £10,000 is covered by fees and contributions from patients and others upon the foreign field itself. But any deflection of general income to this "Hospital Week" Fund would be calamitous.

The "Special Contributions" Problem

The Home Investigation Committee which had recommended this "Hospital Week" change also recommended the modification of the practice of the Society with regard to contributions to special objects in the mission field such as a school, a missionary, etc. As the safeguards of this movement are of vital importance, the resolution may be given in full:

That, in view of the evidence from many quarters that there are very many, especially among the young, to whom the selection of a special object for support is more stimulative to interest in missions, and has more influence in calling forth increased contributions to missions than any general appeal for the funds of the Society, the Directors are prepared to encourage churches, Sunday schools, Christian Endeavour societies, Bible classes, and individual contributors to allocate a portion or the whole of their gifts to the Society for the support of special objects or persons for whose support the general funds are now chargeable, and to the extent to which they are now provided for from the general funds, or which are now being supported by special gifts; but that the extension of such gifts to additional workers or work not now provided for be agreed to only on the following conditions:

1. That the money thus provided shall in no case be used except in such ways and in such places as the District Committee of the mission may recommend and which shall be agreed to by the Board.
2. That the Society shall not be responsible in any way for the continued maintenance of the work thus provided for, or the additional work or workers thus maintained, if the contributions shall fail.

The Study Officer and London Agent

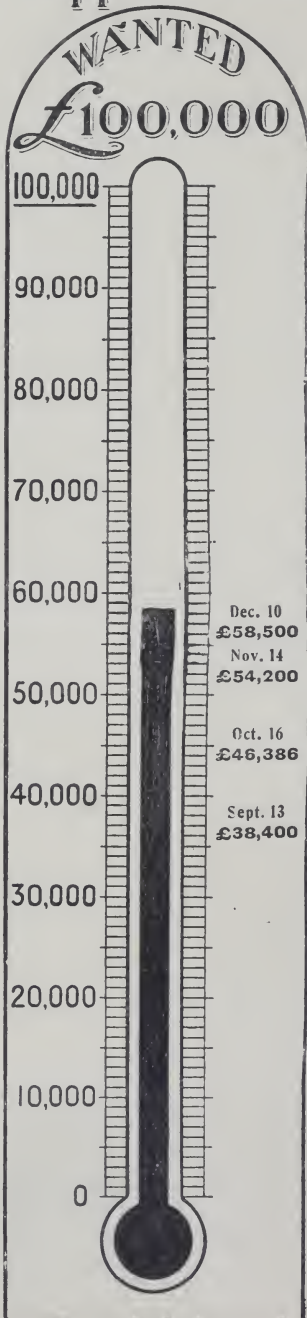
The appointment was sanctioned of the **Rev. Edgar A. Preston** as full-time Educational Officer in succession to the Rev. Basil A. Yeaxlee, who has accepted the editorship of the United Council for Missionary Education. Mr. Preston was formerly a student at Lancashire College and is now Assistant Minister at Salford Central Mission.

It was also resolved (following the Board's resolution three months ago as to the need for a London Agent of the Society, to raise the income from the metropolis in the way that was so splendidly done by the Rev. George Cousins when he was London Agent) to appoint the **Rev. Walter Hockett** to that office. Mr. Hockett has served the Society as a missionary and has, since his resignation from the mission field, had intimate acquaintance with the churches in places as urban as Manchester and as rural as Sussex.

The Budget

The strong expression of opinion of the Congregational Union meetings at Southend, deprecating the carrying out of any retreat until further effort had been made to increase the Society's funds, was made the ground of a resolution that the Budget for the first six months of next year be issued on the line of the present year's expenditure, and that the constituency of the Society at home and the District Committees of the missionaries be informed without delay that if the income

The £100,000 Appeal Fund



of the Society has not shown signs of material increase at the end of the present financial year the Directors will then take immediate steps to reduce the expenditure during the second half of the ensuing year—that is, from October 1, 1914—at the rate of at least £15,000 a year.

In response to the resolution of the Board asking the Funds and Agency Committee to review its home expenditure with a view to economise in administration, the Board adopted the resolution of the Funds and Agency Committee that they did not see any way in which the expenditure can be reduced without a serious diminution of efficiency, which would, in its judgment, render it impossible to carry out those plans which are necessary for securing the substantial and permanent increase so sorely needed in the home income of the Society.

Candidates Accepted

The following candidates were accepted for missionary service:

Miss Margaret Young Morton, of the Congregational Church, Maldon, who is a certificated infant school teacher.

Miss Ethel Mummery, of Stafford Congregational Church.

Resignations, etc.

The resignation of Dr. C. W. Somerville, of Wuchang, as a missionary of the Society, on family grounds, was accepted with great regret, and the hearty thanks of the directors were extended to him for his devoted and skilful service. The resignations also include Dr. R. A. P. Hill and the Rev. E. R. Palmer.

The Rev. E. J. Malpas, of Shanghai, was appointed Head Master of Medhurst College, Shanghai, in succession to the Rev. H. Ll. W. Bevan, who has resigned.

The following missionaries and Deputations were received:

Arrivals

Rev. T. ROWLANDS, from Ambohimandroso, Madagascar.

Rev. J. SHARMAN, from Tananarive, Madagascar.

Rev. J. A. ROSS, from Kambole, Africa.

Dr. MITCHELL, from Hong-Kong, China.

Rev. E. J. and Mrs. MALPAS, and Miss HCRNE, from China.

Rev. W. S. HOUGHTON, Deputation from Central Africa and Madagascar.

Mr. F. H. HAWKINS, Deputation from South and Central Africa and Madagascar.

(Mr. TALBOT WILSON, the third member of the Deputation to Madagascar, was absent owing to ill-health.)

Departures

Rev. J. H. CULLEN, proceeding to Niue, South Seas.

Mr. C. H. B. LONGMAN, returning to Tientsin, China.

Miss GUTHRIE, proceeding to China as Mrs. C. H. B. Longman.

The Missionaries' Furloughs

The Rev. L. H. Gaunt, M.A., of Ilkley, moved that the Minute dealing with the post-dating of the furloughs of missionaries be rescinded. The immediate and practical effect of Mr. Gaunt's resolution, which was to bring home the missionaries whose furlough is due, was achieved by the acceptance of the £720 which had been raised by Dr. Lavington Hart with that in view. Mr. Gaunt withdrew his motion, and the Board adopted a resolution to use this money for the purpose named, and to bring up the question of the further working of the existing resolution of post-dating furloughs for consideration in June, when the financial condition of the Society would be more clear.

Mr. Stephen Massey, of Wilmslow, was made an honorary director of the Society in view of his conspicuous and devoted services for many years on the Board, and on committees, and in other ways.

The Board adopted the suggestion of the Central China District that December 12 should be set aside as a day of prayer for the Society and its needs.

The Board adopted by a standing vote resolutions of sympathy with the relatives of deceased directors: Miss Shelly, of Plymouth, and Dr. Craig, of Edinburgh; and on the death of missionaries: Mrs. Helm, of Matebeleland, Rev. James Good, an missionary of Bechuanaland, and Mrs. McFarlane, widow of Dr. Samuel McFarlane.



Where there's a Will there's a Way

A SUGGESTION

A SUBURBAN church in London (Park Chapel, Crouch End) has just made an extraordinarily successful effort to clear off the Society's deficiency. The minister and deacons issued a circular appealing for the Fund, and mentioned the sum of £350 as the church's share. The minister put to the forefront in four Sunday-morning sermons the appeal of the heathen world and the need of the Society, and invited the congregation to bring their gifts to him in the vestry on a certain day. He sat there nearly all day, and a very large number of members of the church and congregation came to him, and contributed sums which amounted altogether to over £700. There was no large sum, the total being made up of small contributions from a large number of persons.

Moreover promises of some £50 additional annual subscriptions were received.

Agnostics in Madagascar

ONE of our missionaries in Tananarive, Madagascar, devotes much time and thought to the difficult task of trying to win well-educated Malagasy young men who are atheists or agnostics. He has been greatly blessed in his work. By his influence the editor of an anti-Christian paper has been led into the Kingdom and is now a Christian preacher in Tananarive.

The missionary in question asks for the prayers of readers of THE CHRONICLE for four Malagasy whom he is seeking to influence.

One is a Government doctor who is a Christian at heart but finds it difficult to break away from the Free-Thinking Organisation, as to do so would probably injure him in his professional career. Another is an editor of an anti-Christian newspaper. The third is the President of the Anti-Christian Movement; and the fourth holds an important position in connection with the Government schools.

Will readers of THE CHRONICLE remember in prayer the missionary in question, who is striving to do a very difficult work, and the young men referred to whom he is seeking to bring to Christ.

ROBERT LOUIS STEVENSON has publicly stated that he had conceived a great prejudice against missions in the South Seas, and that he had no sooner gone there than that prejudice was at once reduced and then annihilated "Those who deblatterate against missions," said he, "have only one thing to do, to come and see them on the spot."

The Missionary Motive

THE text for this article is supplied by three little books which have recently come into my hands. One is by the Rev. Roland Allen, entitled "Missionary Principles," another is "The Great Embassy," by the Rev. Cuthbert McEvoy, and the third "The Missionary Motive," published by the Student Movement. I do not propose to review them here, but I would recommend all readers of THE CHRONICLE to read them for themselves.* Each of them is admirable in its way, and, taken together, they constitute a complete and very effective survey of the missionary problem as it presents itself to the modern mind. The central theme of them all is the Missionary Motive, what it is, how it is to be urged, and what are the hindrances in its way. This motive they disentangle and enforce in such fashion as should give occasion for thought to all earnest minds.

The modern missionary movement began in a very marked evangelical and philanthropic impulse. Most of our present difficulties and failures are due to the fact that this impulse has largely died down, and we are not quite sure as to what is to take its place. The Christian Church is always very slow to readjust herself to new conditions, and, so far as missionary work is concerned, she is apt to be hesitating and of doubtful mind. Sometimes she seems like an engine from which the steam has been cut off, and under the circumstances she cannot be expected to run very fast or very far. In the old days, men's hearts were deeply touched by the sense of the heathen's need. They were supposed to be doomed to an awful fate, from which their only chance of deliverance was the Gospel of Jesus Christ. To preach that Gospel to them was, therefore, at once a privilege and a duty which no Christian man could question or evade.

That is not the way in which most of us regard the matter now. As to the ultimate fate of the heathen we are not prepared to dogmatise, and we prefer to rest our belief in missions on the civilising effect of the Gospel, especially when accompanied with Western education, medicine, and other ameliorative agencies. We are not at all sure that heathen religions are so bad as

* *Missionary Principles* (Roland Allen, M.A.), 2s. 6d. net, post free 2s. 9d. *The Missionary Motive* (edited by W. Paton), 2s. net, post free 2s. 3d. *Do., do.* (paper cover), 1s. 6d. net, post free 1s. 9d. *The Great Embassy: Studies in the Growth of Christianity* (Cuthbert McEvoy, M.A.), 1s. net, post free 1s. 2d.

By
W. B. Selbie, D.D.

Principal of Mansfield College, Oxford

they seemed to our fathers. Indeed, on paper, and sympathetically interpreted, some of them appear to be rather more reasonable, and to have a higher ethical content, than some forms of popular Christianity that we know. It is not to be wondered at, therefore, if those of us who look at the matter in this easy-going way do not feel any great urgency in the missionary appeal, and are not prepared to make any great sacrifices to convert the heathen world.

But there is a great deal more to be said on the subject than this too common view of it would imply. We must learn to look for our motive, not in any view of the condition of the heathen, but rather in the very heart and essence of the religion that we profess. All efforts merely to galvanise the Church into missionary activity are useless. The whole machinery of appeals, demonstrations, and the like may just as well be scrapped at once, if it has not behind and within it the power which comes of faith, experience, and the consecrated life. Missionary zeal is the inevitable accompaniment of a truly Christian spirit, and, if any man have not the spirit of Christ, he is not only none of His, but he cannot expect to work His works.

This brings us, then, to the question as to the will and work of Christ in this matter. Here our attitude must not depend on one or two proof-texts, but on the whole temper and spirit of our Lord's life and teaching. Just how and when He commissioned men to preach His Gospel to the world is a question of secondary importance. The great point for us is to be so related to Him as that to do His will among men, and to reproduce His spirit towards them, shall be our chief concern. He came to seek and to save the lost. He came to reveal a God of such grace that, to be without the knowledge of Him, and to remain without relation to Him, would be to dwell in darkness indeed. He came to show to men in Himself the way to this God, and to open up the way to our stumbling and wandering feet, by grace of His own sacrifice. Through and in Him men not only have knowledge of God, but power. Apart from Him they remain in their own native impotence and blindness.

But only those who know all this for themselves can speak of it to others. When they do know it, and have learned what it means to them of peace and joy and strength, the last thing that they can do is to keep it to themselves. The only thing they

have to say is, Woe unto us if we preach not. As Mr. Paton writes in "The Missionary Motive": "It is therefore in the Incarnation that we find the supreme motive to foreign missions. In the Person of Jesus Christ we see and know the fulness of God, and in Him, too, we realise what is in man. It is because our God, the God whom we love and worship, is such an one as we see in the face of Jesus Christ, that we know He must be for all men. It is because Jesus, the Son of Man, has taken all manhood up into Himself and revealed the possibility of a redeemed humanity that we can never be content to leave any of the families of man without the knowledge of the Divine purpose for them."

But this argument from the nature of

have in our own very nature a compelling impulse first to seek the true God and then to proclaim Him to all. It may be that Christians have never quite done justice to the high conception of our fallen human nature which Jesus Christ held. He knew what was in man, and he found there a divine image, marred, it is true, and blurred, but at the worst capable of being restored. And his followers grasped the fact that this estimate covered all mankind, Jew and Gentile, Greek and barbarian, male and female, bond and free. The colour of the skin makes no difference here. God's image can be cut as well in ebony as in ivory. It is this vision of the new humanity foreshadowed in Jesus Christ that is at once the hope

and the despair of the missionary. It justifies him in taking his Gospel to the meanest of mankind, and even for them it sets up an ideal which only a great faith will ever seek to realise. It is the revelation of God in Christ on the one hand, and of man in Christ on the other, that leaves us no alternative but to preach the Gospel to every creature.

Beside this purely religious motive for missions all others are secondary and subordinate. It is no doubt good

and right to educate and heal and civilise those who live in darkness and in the shadow of death. But the endeavour after these things is apt to be abortive apart from the inspiration and power which come from religion. The story of certain industrial missions is evidence enough of this, and the fate of certain well-known efforts here at home to help the heathen of the slums by art, music, literature, and the like is a warning which should not go unheeded. Given the religious motive and the passion and self-sacrifice which come of it, and all other things may usefully be added. Without it the best of them will be in vain.

If this is so, then how can the fact be brought home to the modern Church? How shall we bring Christian people to realise,



From a cartoon by the late Frederic Shields

"COME OVER AND HELP US. WOE UNTO ME IF I PREACH NOT THE GOSPEL"

God as revealed in Jesus Christ does not do away with the appeal that comes to us from man. Only that appeal is now most effectively stated, not in negative, but in positive terms. We may allow all needful weight to the considerations in support of missionary work which can be adduced from the ignorance, fear, cruelty, immorality, etc., which are rampant in the heathen world. But such considerations themselves are greatly heightened by the view which Christianity bids us take of human nature. In these days it is not the original depravity, so much as the potential divinity of human nature that fills our mental horizon.

As a motive for preaching the Gospel the latter is surely far stronger than the former. If we believe that man is made for God, and restless till he finds rest in Him, then we

as they ought to do, the urgency and the paramount claim of this duty of evangelising the world? Does not the whole secret lie in the Church itself? Given the right spirit and concern there, and there will be no need for any external stimulus or appeal. If things are right at the centre, the circumference may be left to look after itself. And here we of the Congregational Churches have a very special responsibility by reason of the high ideal of the Church which we have inherited and in which we make our boast. Our theory of the Church begins and ends with the demand that all members of the Church shall be Christians. If we could but live up to that, the missionary problem, as far as we are concerned, would be solved. There is, I suppose, in every one of our Churches a little nucleus of people who are missionary enthusiasts. It is they who keep the interest alive, collect the money, distribute the literature, and in a hundred and one ways seek to advance the cause. Too often their efforts do not meet with a very generous or sympathetic response; but they are not easily discouraged, and the Missionary Societies owe them an incalculable debt.

Now imagine that all the members of all our Churches were such as these, fired with their missionary zeal and ready, as they are, to sacrifice time and money in the missionary cause. Some of us might then sing our "Nunc Dimittis," for our eyes would have seen the salvation of God. And yet who shall say that this ought not to be the case? If all the members of the Churches were truly Christian, dedicated to the service of God in Christ, and bound by every obligation of loyalty to seek first His kingdom and His righteousness, would it not inevitably follow that the preaching of the Gospel to the heathen, whether at home or abroad, would be their first and chief concern? For, in the long run, this work is not a question of methods and policies, but of principle. We far too easily give ourselves to criticising the means by which the Church seeks to fulfil this her primary duty, and we forget that it is the duty itself with which we, as members of the Church, have to do. If the methods are wrong, then it is our business to set them right, and to see to it that by any and every means Christ is proclaimed.

It is this consideration that leads one almost to regret the fact that so many of those young men and women whose hearts have been stirred in this matter and whose missionary enthusiasm has been kindled, should go abroad. We do not grudge them to the foreign field, and they are sorely needed there. But such as they are even more needed at home, where the contagion of

their zeal might spread until the whole Church felt its power. Indeed, it is not until the evangelistic note becomes dominant in the Church at home that we can expect much change in the outlook abroad. There is no real difference between home and foreign missions. It will be again to-day as it was in the days of the evangelical revival. When the passion for souls, born of God's love in Christ, has seized upon the whole Church, it will make itself felt first at Jerusalem and then to the very ends of the earth.

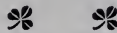
What we need, therefore, is an awakening of the Church at home, such an experience of the grace of God as will make every Christian an evangelist in spirit. If we are true to the higher motive of which we have been speaking, we shall understand that the best form of missionary propaganda will often be simply the preaching of the Gospel at home. A deep sense of the love of God, and a clearer appreciation of the responsibilities it involves, will do more to keep men true to the central duty of evangelism than any amount of study or any urgency of appeal. The real hindrances to the working out of the missionary motive are just those which stand in the way of all Christian advance. The call to follow Christ falls often on deaf ears to-day, just because the competing claims of the world are so strong. The naturalistic world view, the pressure of practical life, the allurements of luxury and pleasure, are all hindrances to missionary work just because they are incompatible with a true Christian profession. They will not be put aside merely at the bidding of a new-born pity for outsiders, but only under the compulsion of an all-absorbing passion for Christ and His kingdom. Of late years the Church has been so busy trying to understand her Lord that she has almost forgotten how to love Him. It is out of the love of men for the Christ who first loved them that the evangelistic spirit has always been born, and will yet be born again. And it may be well to point out that to love Christ—and "we needs must love the highest when we see it"—is, after all, the best way to know Him. There is, no doubt, a sense in which love is blind, but that does not affect the fact that love is still the best key that we can have to the secret of another's personality. He knew men because He loved them. We shall know Him when we love Him, and with the knowledge there will come also a power that will enable us to obey His commands, even to the extent of preaching the Gospel to every creature.

If we could get back into the Church this old yet ever new feeling for Jesus Christ,

most of our problems would be solved. It is not speculation which the Church needs to-day, but passion; not organisation, but power. So the foundation of the Christian life for the individual is not opinions about Christ, but a personal devotion to Him. It is in this secret shrine of love that men find themselves, and find also the new resources they need for doing the Lord's work outside. It is in the love of Christ, too, that they learn to see things in a truer perspective. If the Church has a diminished sense of sin in these days it is because she loves less. In the light of the love of God the shadow of sin is at its darkest.

Indeed it is love that makes sin sinful, rather than law. To have the love of Christ in the heart fills a man with the hatred of sin and pity for the sinner that Christ Himself knew. It fills him, too, with the same passion for sacrifice, and will drive him to say with his Master, "for their sakes I sanctify myself." No other spirit than this is adequate for the great task of evangelising the world. When the Church recovers it she will recover that glad, spontaneous, and irresistible passion for the lost souls of men which she knew in her early days, and which has again and again, in the course of her history, broken through the hard shell of tradition and indifference and

startled the world. Therefore the first business of the Church to-day, in view of her world-wide calling, is to take men and women back to the centre, and bring them face to face with Jesus Christ, their Saviour and their Lord. It is in personal religion, with its sense of sin, individual and collective, its living relation to Jesus Christ, its consciousness of redemption, its obedience, faith, and hope, that the real motive for all Christian service is to be found. There are diversities of gifts and of operations; one is called to go abroad, another to stay at home, one to speak, and another to give, and some only to stand and wait; but so long as the central motive holds, the work will be done, and done so much the better because done in God's way rather than in ours. Years ago, in the darkest days of the South African War, the old Queen called for volunteers, and the very flower of our manhood responded to the call in a great passion of loyalty and patriotism. Now a greater than Victoria is calling, and calling to a bigger fight. If we but love our Lord and the Kingdom of His grace with the affection some have for earthly kings and country, then we shall answer the call, "Whom shall I send and who will go for us?" with our unhesitating, "Here am I—send me."



Pictures of Life in Papua

ON Christmas morning, Mr. C. H. Walker of the Papuan Industries, Badu, in a letter to Mr. G. C. T. Parsons, of Birmingham, writes: We heard the natives coming along the beach about two in the morning singing Christmas carols. They were coming to our station at Dogai to serenade us. Mr. Harman and I had a few fireworks, and as I was coming out of the house I noticed a brilliant light and concluded it was a sky-rocket, but when I came up to Mr. Harman found him in a somewhat excited state. It was a shooting star or meteor, much nearer than I have ever seen one before, and soon after a loud rumbling, somewhat like thousands of sheets of corrugated iron being crashed together, but much louder. It was a beautiful sight, but had it been much nearer it would have made us very uneasy, and much of its poetical beauty would have been lost."

Carols and a shooting star.

When the natives come asking for Slop Chest (credit), I put on a look of horror and say that is "bad talk . . . that is talk

No credit in heaven.

belong to dark times." They grin and submit, but they dearly love credit, especially during the hungry time. I sometimes tell my astonished customers that we have now entered on a new era or Dispensation, as it were, the principal feature of which is Spot Cash. One native got so enthusiastic that he preached a sermon on the subject, telling his congregation that they must remember "there would be no Slop Chest in Heaven."

On New Year's Eve we had a Watch Night Service in the village, and Mr. Harries gave an impressive address. After the service all the natives, according to custom, came on to the platform and shook hands with us and wished us a Happy New Year. Mr. and Mrs. Harries left us on January 7, in the cutter which he has practically rebuilt, at least the stern part of it, which he has altered to a more scientific shape. They intended going to Thursday Island, then on to some of the Western Islands such as Boigu and Saibau and Dauan, and then on to Darnley.

Mr. Harries as shipwright.

The Betsileo Isan-Kerin-Taona

Eight Hundred at Communion

I HAD been visiting the L.M.S. stations in Betsileo, and returned to Fianarantsoa for the Isan-Kerin-Taona meetings. They were the first gatherings of the kind at which I had been present in Madagascar. They were all crowded. As I attended meeting after meeting the first impression made upon me as a visitor was that of "fields white unto harvest." To my unaccustomed eyes the white lambas, which seemed to fill the churches, suggested the white fields referred to in the Gospels. And then came the thought which gave rise to great thanksgiving, that in Madagascar the harvest indeed had been plentiful, though the labourers had been

The third meeting was a memorable one. It was a united Communion Service held on Thursday afternoon in the church of the French Protestant Mission. The spacious church was crowded to its utmost limits. The aisles and stairs were thronged with devout worshippers. A native pastor conducted the service. Missionaries and evangelists, pastors and preachers joined with some 800 Christians and the Deputations from the two societies round the table of our Lord. Men and women, brown and white, were all at one in that sacred service of commemoration and consecration. There all differences of race and colour disappeared in the common adoration of our common



FIELDS WHITE UNTO HARVEST

few. And then came a vision of the great harvest-home when from the north and south, the east and west of this island men and women, boys and girls would all be gathered into the Kingdom, and those who sowed and those who reaped would rejoice together.

Three meetings stand out in my memory. On the Wednesday there was a representative meeting of the delegates from the L.M.S. and P.M.S. Churches in Antranobiriky Church. M. Couve, of the Paris Society, addressed some burning words to the delegates, which went to their hearts. I spoke of the United Malagasy Church of the future, and rejoiced to find so hearty a response to the idea of union. Next day at the Assembly M. Couve spoke with great earnestness and passion on the duty of self-support. Mr. Houghton spoke some eloquent words on self-government.

Lord. We met there to call to mind His Body broken for us, and His Blood shed for us. And He met with us there. The solemnity of the gathering was emphasised by the thunderstorm which broke over the town while the service was proceeding. The church became dark. The wind howled. The lightning flashed. The thunder rolled. The rain fell. And then came the brilliant sunshine—a prophetic vision of the history of the Church of Christ in Madagascar. Persecution, trouble, and anxiety have beset that Church in the past. Even now there are clouds upon the horizon. But the day is surely coming when the glorious shining of the Sun of Righteousness will flood this great island with light and love, and all who live in it "shall shine as the brightness of the firmament, and . . . as the stars for ever and ever." F. H. HAWKINS.

RELIGION AND THE BAROMETER !

"Buddhism is a hundred times more realistic, colder, sincerer, and more objective than Christianity. . . . Amongst other necessary conditions for Buddhism is a very mild climate!"—"The Philosophy of Nietzsche," by Mügge.

Religious Liberty in Madagascar

By
Mr. Stowell Ashwell
of Tananarive



THE new decree relating to public worship in Madagascar was published in the *Journal Officiel*.

That some such regulation has been required for a long time is acknowledged in the letter from Mr. Morel, the Minister of

Colonies in France, to the President of the Republic, in which he says :

The necessity for some such regulation of public worship in Madagascar has made itself felt for a long time, but it has hardly, as yet, been more than touched upon. It is true that a decree of the Governor-General, dated June 8, 1901, settled the question of the ownership of the churches and other places of worship, but no decree has yet fixed the conditions of opening, use, and possession of such places. Hence have arisen quite a series of protests and disputes. The administration, both local and home, has found itself unprepared to solve the difficulties which were submitted to it, the more so as the judicial authority has declared its incompetence to deal with such questions, and as no legislative dispositions had been enacted entrusting to the courts of law the regulation of such disputes.

Although the decree is not all we desired, it is a great thing to have got regulations under which we can work, and I am quite sure that our missionaries will loyally do all they can to see that the decree is carried out, as they have always complied with any new regulation that has been issued in the Colony.

Opening of New Churches

The leave to open a new church building is still left in the hands of the Governor-General, but if refused the reason must be stated (Articles 4 and 5). Leave may be considered as granted if no reply is received from the Governor-General within five months after the application has been sent in (Article 7). It will therefore be wise for those making application to get a receipt for their request giving the date upon which it was received.

The limit of five kilometres for a new building where there are less than eighty worshippers is a concession which I do not think at all unreasonable (Article 6).

Repairs

There has been difficulty in the past in getting the necessary authority to repair

some of the church buildings. Now, Article 9 orders that all such buildings shall be kept in repair, and Article 11 says: "That a building may be secularised by order of the Governor-General, if its preservation is endangered for want of proper maintenance, and if a body of adherents having been officially warned to carry out urgent repairs have failed to take the necessary steps within three months.

Conduct of Worship

Articles 13-15 are on the conduct of worship. A body of adherents may without special authority appoint representatives and call meetings with the sole object of regulating questions relating to conduct of worship. A notice of these meetings must be given to the Chief of the Province, but a single declaration is sufficient for such of these meetings as are held periodically. The Bishop of Madagascar, who was one of the deputation to the Minister of Colonies, says he was informed that there was nothing in the decree which prevented a European missionary from being delegate of a native church, and that it was within his competence to represent several churches.

I do not think there is any doubt that the new decree will be to the advantage of the Church in Madagascar, and I trust we may find that it will make for the advancement of Christianity in that great island.



Merchants' Lectures on Missions

UNDER the auspices of the Metropolitan Auxiliary Council of the L.M.S., Principal Garvie, M.A., D.D., will deliver a course of "Ancient Merchants' Lectures" upon "The Missionary Obligation in the Light of the Changes in Contemporary Thought," in the Board Room at 6 p.m. on the following dates :

January 12 (Mon.)	.	"As regards the Bible."
" 19 "	.	"As regards the Gospel."
" 26 "	.	"As regards Theology."
February 2 "	.	"As regards other Religions."
" 9 "	.	"As regards Purpose and Method."

Arousing the Native Church

By Pastor Rabary
Translated by W. Hockett



AFTER referring to the work of veteran missionaries and Malagasy pastors, Rabary (in an address at the Malagasy May meetings) goes on to urge his fellow-Christians to accomplish the work of the evangelisation of

the whole of Madagascar. He says:

1. *These distant heathen countrymen are our brothers.*

Whose responsibility is it, I ask, to help these people bound to us by blood relationship? Said one of the white missionaries to me: You Hovas stay here in Imerina and nurse the churches, while we missionaries go and evangelise your brothers far away. Shall we agree to that? We are grateful to the missionaries for what they have done for us, and for their proposals to help our heathen fellow-countrymen; but we shall not be clear before God and our consciences if we remain comfortably here in Imerina, and allow the missionaries to go alone to the relief of our brethren.

2. *They are our brothers in distress.*

Divination, sorcery, the dancing mania, charms, idolatry, rum-drinking, unclean living are working together to destroy them, body, soul, and mind. The words of Isaiah are true of them: "They eat dirt." Living, they are miserable; dead, they have no hope. My friends, listen to the voice of our brothers calling to you: "O Hova-men in Imerina! when the land was under the rule of the Malagasy, you came down here to take captive our wives and children, to rob us of our possessions, to scatter our bones over the wide veldt. And now the land has come under the rule of the white man, you come here to filch our money. All our towns are full of you, and we native-born are thrust out beyond the villages. The Hova who is a money-scavenger, a trickster, a rogue, swarms everywhere; but the Hova who is a lover of the right, of goodness, a preacher of the gospel, remains obstinately in Imerina. We are dead spiritually, because you keep the Light in Imerina only." O my friends! how shall we answer the cry of our brothers?

3. *The Christian religion only can help these our brethren.*

Civilisation alone cannot save them,

rather it destroys them. Consider the power of electricity. When the current follows the wire, lamps are lit, messages sent; but when it acts without control, it becomes lightning, destructive of life. Civilisation is like that when separated from the Christian religion. Our brothers far away are ensnared by it to drink rum and to live unclean lives worse than ever.

4. *We must make restitution in order to save our brethren.*

Let us take a walk abroad. Let us go to Ambositra and climb that hill to the southwest. That place yonder was the ancient township of Ambositra. What are those innumerable white things scattered over the ruins? Bones of the Betsileo who were slaughtered by Radama and his soldiers. Let us go a little farther south again, to Ifandàna. In days long ago we attacked Ifandàna, but the walls were strong and impassable. Those simple Betsileo folk were caught by cunning and destroyed. We gave them our word of honour that Queen Ranavalona would not make slaves of the women and children, would not take life, if only they gave up their weapons of war. They approached us en masse, men and women, great and small, they brought their weapons of war. The women and children were surrounded by the Hova (soldiers), made slaves, and every man was killed; their bones lie scattered at Ifandàna to-day, to accuse us to the face of God.

O beloved countrymen, hear me and think on my words: God and our consciences will not forgive us if we do not make restitution.

5. *The salvation of our fellow-countrymen will mean the advancement of our churches.*

The law of progress is this: habitual giving. He that will save his life shall lose it; but he that will give up his life shall save it. Do we want our churches saved? Then let us save our brothers living in the far districts.

6. *What ought we to do?*

I hear some say, Let us increase our money contributions. But it is not money that is specially wanted. What fills me with fear is, that often when Christians are called by the Lord to be His messengers, they drop in money to stifle the voice of God! Not money, but Christian men and women only can save our fellow-countrymen far away. Blessed are you if you are counted worthy of this highest glory, to be messengers of God, ambassadors of Heaven!

Vishnu's Night and Christ's Day

"The Common People Hear Him"

DURING the hot months of May and June the Rev. A. R. Hickling has been touring with the Catechists' Class" (write the missionaries of Chikka Ballapura, South India, in a circular letter home). "That class consists of seventeen men who have shown by years of good work as village teachers that they are worthy of larger responsibility, and they are now being given an extra two years' training with a view to their being placed over ten villages or more as Circle Catechists. They are being trained in Gooty by Mr. Macnair, and when the hot-weather vacation came it seemed that they might very well take a tour in the cooler country between here and Chikka Ballapura.

Evangelists or Dacoits ?

"During the six weeks we have covered 250 miles, preached in fifty towns and villages and in ten weekly markets, and have spent a week at a festival where 30,000 people were gathered to honour Vishnu. It has been rather embarrassing now and then that we have been so many. The people of some of the places we have visited were very suspicious that we were just an exceptionally plausible and well-organised party of dacoits. It was very jolly to see suspicion give way to the spirit of kindliness as they found that we were really preachers of religion. If any one had doubts as to whether the people of India will hear the Gospel, I couldn't wish anything better than that he should be one of the party on such a tour.

Vishnu's Night Festival

"We were heard most attentively, and nowhere more so than at the great festival of Vishnu. Priests and worshippers were mixed in our audience, and though the priests made faint attempts to show that we were unreasonable, they soon gave it up. There were the usual ceremonies, on successive

days, of marrying the god, bathing him, swinging him, giving him a ride on horseback, and so on. The crown of the whole proceedings, however, was the Night Festival. Vishnu was supposed to have had some of his jewels stolen, and his priest brought a message to that effect from him to the police. The police made a great business of searching among the people, and presently brought the supposed culprit and set him before the idol. In the meantime Vishnu's wife Lakshmi sent him a letter which the priest read aloud. In it she said that she did not believe that he had lost any jewels at all, but that he was straying away from home so long because he had got into bad company—and so on.



VISHNU

After the Car, the Gospel

"It is very sad to think that there were 30,000 of the best people in that part of the country, including as keen Brahmans as you will find anywhere, taking part in this child's play. This is Hinduism—a frame of mind to which spiritual religion as we know it is quite strange; a profane and sordid thing. It is very irritating to missionaries to be told by impulsive people about the spirituality of India. There have been great religious thoughts in India, but the English inquirer is much more interested in them than the people are. And yet when we appear with our Gospel the hearing that we gain is wonderful. On the day of the great procession we began to preach just after the car had passed, and we remained speaking and singing in the same place for more than three hours. We had a great crowd the whole time, and such attention as one seldom gets in England. May God follow our words with the witness of the Spirit. In all the range of our speaking that day, people listened to nothing so attentively as to the setting forth of the Passion of Christ."

Books to Read

A Missionary Survey of 1913

"A MISSIONARY Survey of 1913," by Mr. J. H. Oldham, some 30,000 words in length, is contained in the January number of *The International Review of Missions*. It is based on the Reports of missionary societies and organisations in the mission field, on a regular examination of 250 magazines, newspapers, and reviews, both general and missionary, and on personal communications from over 150 correspondents in all parts of the world. The international resources at the service of the Continuation Committee of the Edinburgh Conference have been fully utilised to make this connected literary record of a year so full of world-wide political, social, and religious significance unique in value to students of missions. Ministers will find in this survey a background for the missionary propaganda of their own denomination. The material is grouped under different countries, including all the mission fields and the Home Base in America, Great Britain, and the Continent of Europe; side-notes facilitate reference to the various topics, and the main published sources of information are indicated in foot-notes.



"Safeguarded," and other Poems

By Mrs. Home. (Allenson. 6d. net. Post free, 7d.)

MRS. HOME was the widow of the late Dr. Muirhead of Shanghai, and her newly issued booklet of poems will appeal to a considerable circle of friends, who will gladly make use of copies as gifts at the New Year.



Men and the World Enterprise *

A STIRRING, informing book has been produced with this title, presenting, from the points of view of such varied and brilliant experts as Professor Raju, of Agra, Dr. Lavington Hart, Mr. Tyau, of China, Mr. Nat Micklem, Mr. Kenneth Maclennan, Mr. R. P. Wilder, Dr. Aspland, of the Union Medical College, Peking, and others, the whole amazing world-situation of to-day. It is ably edited by Mr. C. T. Bateman, of

* 1s. net. Post free, 1s. 3d. L.M.S., 16, New Bridge Street, E.C., and Laymen's Missionary Movement.

the Press Bureau. Students, speakers, ministers, and all readers who like their facts up-to-date, and presented with scientific precision and enthusiasm combined, will find this book a very rich store. It gives the cream of the material presented at the recent Laymen's Conference at Buxton.



His Little Bit o' Garden

By Mildred Hill. (Allenson. 1s. 6d. net. Post free, 1s. 9d.)

THE authoress here links up a cottage garden in rural England with a mission in Central Africa. The gardener is moved to make sacrifices for the mission, and wide results ensue. This is a good story for reading at working parties and as a gift to young people—especially girls. These plain yarns, with no pretension to literary style, have a fascinating directness and swing. There is a real need for simple, homely stories with a missionary motive like this, which can be read by every one.



Winning a Primitive People

By Donald Fraser. (Seeley, Service & Co. 5s. net. Post free, 5s. 4d.)

MR. FRASER was one of the founders of the Student Christian Movement of the British Isles.

He is now a member of the Livingstonia Mission and has worked amongst the Ngoni and the Timbuka peoples. His new book follows quickly upon *The Future of Africa*, his last work, which is largely being used as a Study Circle Text-book.

Dr. J. R. Mott writes a short introduction commending Mr. Fraser's work.

The book itself is valuable as a narrative of missionary work: as a history of the Ngoni and Timbuka tribes, and as a picture of native life; but it is particularly valuable because of its convincing account of the moral advancement of the African under the guidance of Christian teaching. The difficulties are frankly stated, but steady improvement is manifest.

There is always a dawn somewhere. Mr. Fraser believes it is already dawn in Ngoniland. There is no doubt at all that the surprising progress seen in the last generation justifies the impression that the present compares with the past as dawn compares with night.

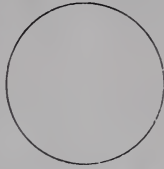
Tropical Research

Books for Medical Missionaries

THE Welcome Tropical Research Laboratories at the Gordon Memorial College, Khartoum, were founded for the promotion of technical education, and the study, on exhaustive scientific lines, of tropical disorders, especially those infective diseases of both man and beast peculiar to the Sudan; also investigation of kindred subjects, such as the toxic and other potent substances used by the natives, as well as research into the disorders and pests incident to food- and textile-producing plant life of the Sudan.

The two volumes just issued* † surpass even, in importance of contents, and in the presentation of information, the high standard attained in the previous reports. Recent facts, observations, and discoveries relating to tropical diseases are succinctly and concisely stated in the "Review," under the heading of the diseases alphabetically arranged; so that recently acquired knowledge on any subject can be readily studied. The volumes are therefore a standard work for reference.

Vol. A., "Medical Report," covers a wide field of research, and contains first-hand contributions on problems of deep and world-wide import.



TRYPANOSOME OF SLEEPING-SICKNESS



Many of the subjects treated will be of especial interest to L.M.S. medical missionaries and others, such as the section dealing with sleeping-sickness in the Sudan, Trypanosomiasis, particularly trypanosomes found in animals; diphtheria in the tropics finds a place, and such important problems as tropical sanitation and water supply in the tropics are suggestively treated.

The illustrations are numerous and excellent, and as many as 360 are reproduced in natural colours.

The importance of these volumes and the exhaustive and high scientific character of the contents place them in the forefront amongst those works dealing with tropical medicine and hygiene.

* "Fourth Report (Vol. A.) of the Welcome Tropical Research Laboratories at the Gordon Memorial College, Khartoum." By Dr. Andrew Balfour. (London: Baillière, Tindall & Cox, pp. 738. 21s. net.)

† "Second Review, of Recent Advances in Tropical Medicine, being a Supplement to the Fourth Report." By Dr. Andrew Balfour and Captain R. G. Archibald. (London: Baillière, Tindall & Cox. pp. 448. 15s. net.)



Financial Statement

April 1 to November 30
(8 Months)

	1912	1913
RECEIPTS :	£	£
General Income	30,714	34,625
Legacies	7,079	6,764
EXPENDITURE AS BUDGETED :		
At £150,000, say 8 months	100,000	
At £151,800, ditto		101,200
PAID OR PROMISED TOWARDS SPECIAL APPEAL FUND—to December 10		58,500

The lesson of the above is that it will greatly help the Society's Funds if Treasurers will remit as early in the year as possible, and so diminish the amount now paid as interest on loans.

Watchers' Band Notes

MOTTO FOR 1914

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. iii. 10.

Subjects for Prayer

1. For the L.M.S. Hospital Week and all the arrangements being made for it.
2. For the Neyoor Medical Mission and all others of a kindred nature, that the patients may find healing for the soul as well as for the body.
3. That all the students in our Colleges may realise the opportunities abroad, that those who chose the home country as their sphere of work may help to convince the Church of its duty to the heathen world.

NEW BRANCHES

TOWN.	CHURCH.	SECRETARY.
Liverpool	Berkley St.	Miss F. M. Roberts
Liverpool	Park Rd. (Welsh)	Miss M. E. Parry
Glasgow	South Side	Miss A. Frew
Southampton	Locks Heath	Mr. T. Pattenden

A Prayer Meeting for Women will be held at the Mission House, 16, New Bridge Street, E.C., on Wednesday, January 21, at 3.30 p.m.



Summer Schools

THE Reunion will be held at the Mission House on Thursday, January 8, at 6 p.m. A hearty invitation is given to all members of our Summer Schools. Please send word to Miss C. Benham if you can come.

The Schools for 1914 will be held at Orleton, Scarborough, August 1-8 and 8-15, and at St. Edmunds, Hindhead, August 15-23.



Wants

MANY thanks to the friends who have so kindly responded to some of the requests in the November CHRONICLE. The optical lantern is on its way to Rev. Neville Jones; hymnbooks to Mrs. Hinkley; expositor to the Indian student; skirts to Miss Gill's Indian women; and mirrorscope to Rev. H. A. Popley.

The other needs are not yet supplied. Mrs. Arthur Parker of Trevandrum wants Scripture pictures for use in many schools. She specially desires a complete set of those printed by Harris Jones & Co., Providence, illustrating the life of Christ. This is a need expressed by other missionaries, so we shall be glad to receive promises.

CLARA BENHAM (Wants' Secretary).

Prayer Meeting

The Monthly Prayer Meeting arranged by the Metropolitan Auxiliary Council will be held on Monday, January 5, 1914, at 6 p.m., in the Board Room at the Mission House, 16, New Bridge Street, London, E.C.



Anglo-Chinese Friendship

AN Anglo-Chinese Friendship Bureau has been established, with Mr. T. Edmund Harvey, M.P., as its chairman and Mr. H. Wilson Harris, M.A., of 17, Bouverie Street, as its secretary. Its committee includes Lieut.-Gen. Chang of Peking, Mr. K. L. Chau, Dr. Lavington Hart, Mr. P. C. K. Tyau of the Chinese Legation, Mr. Dyer Ball, Mr. McEwan Lawson, and Dr. Wenham of Peking.



A Cookery Book for the Funds!

A NOVEL scheme has been set on foot in connection with East Cliff Church, Bournemouth. Mrs. Lincoln Brown (wife of the Rev. Dr. Lincoln Brown) has compiled a book of "Reliable Recipes," which may be obtained from the East Cliff Manse for 7d. post free. Two hundred or so recipes are collected together, and we are told that the first edition is well-nigh exhausted. The entire proceeds go to the London Missionary Society, for the cost of printing has been defrayed by gentlemen who are interested in the society. An elegantly-bound copy of the book has been forwarded to Her Majesty Queen Mary, whose private secretary has written signifying Her Majesty's acceptance thereof.



ANNOUNCEMENTS

Arrivals

Rev. C. REEVES PALMER, from PEKING, CHINA, November 8.
Dr. ELEANOR PERKINS, from KONG-KONG, November 23.
Rev. C. G. and Mrs. SPARHAM, from HANKOW, CHINA, December 2.

Departures

Dr. S. LAVINGTON HART, proceeding to TIENTSIN, CHINA,
Rev. W. F. ROWLANDS, appointed to TSANGCHOW, CHINA,
Miss E. J. HAWARD and Miss E. KENWRICK, appointed to PEKING, CHINA, via SIBERIA, November 23.

Birth

BARTLETT.—On November 18, at Wootton-under-Edge, to the Rev. and Mrs. Reginald Bartlett, late of Orokol, Papua, a son (Charles Holmes).

Marriage

SHARPE—BEGG.—On November 12, at the Old Mission Church, Calcutta, by the Rev. E. T. Sandys, M.A., the Rev. Ernest Bell Sharpe, Church Missionary Society, Bengal, to Lilius Margaret Begg, second daughter of the late Rev. A. Paton Begg, M.A., London Missionary Society, Calcutta and Almora, and Mrs. Begg.

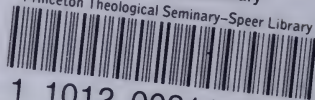
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Chronicle of the London Missionary

Princeton Theological Seminary-Speer Library



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